



THE SHÂRADÂ SADANA, POONA, INDIA.

HELIOTYPE PRINTING CO., BOSTON.

REPORT
OF
ANNUAL MEETING
OF
THE RAMABAI ASSOCIATION

HELD MARCH 11, 1893

BOSTON

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PUNDITA RAMABAI DONGRE MEDHIAVI, Poona, India.

THE RAMABAI ASSOCIATION.

THE Fifth Annual Meeting of the Ramabai Association was held in Trinity Chapel, Boston, Saturday, March 11, 1893, at 3 P.M.

The President, Rev. E. E. Hale, D.D., opened the meeting with prayer.

The Recording Secretary, Mrs. Russell, read the minutes of the last meeting, which were accepted.

Then followed the various reports, addresses, etc., which are printed in full.

REPORT OF THE CORRESPONDING SECRETARY.

At the close of this fourth year since the opening of Ramabai's school for high-caste child-widows in Bombay, I am very glad to report seventy-four circles which, by annual pledges ranging from \$5 to \$200, unite in supporting this institution, the Shâradâ Sadana. Of these, fifty-nine have been from their formation auxiliary to the central Association in Boston; and during the past year fifteen circles of the Branch Association of the Pacific Coast have decided also to become thus auxiliary to the central Association, their annual pledges amounting to about \$800. This is particularly gratifying, for at the time of the last annual meeting so few reports had been received from these Western circles that we dared not hope for such continued interest there; but the generous contribution of \$850 received immediately after the meeting, and the experience of the past year, prove beyond a doubt that Ramabai and her work have nowhere

more faithful friends than in the Far West. Of the California circles, that of Los Angeles deserves special commendation, its yearly pledge being the largest, and faithfully kept since it was first given at the time of Ramabai's appeal there in 1888, their contributions amounting to \$614.30.

Of the fifty-nine circles auxiliary from the first to the central Association, the three in Montreal, Toronto, and London, Can., must receive our grateful praise. Through their connection with their "mother country," and consequent knowledge of India and its problems, their support has been perhaps more intelligent than elsewhere; and that their interest continues undiminished not only proves their fidelity, but the value of the work receiving their support.

The Virginia Branch also shows itself faithful, the yearly pledge of \$150 having again been kept; and Mrs. G. N. Dana's work of collecting money toward furnishing the kindergarten department still continues successful. Her clusters have, in four years, contributed \$1,044.

Without doubt the fact that the Shâradâ Sadana is finally established in a suitable home of its own has increased confidence in the work of Ramabai and the Association; and the very interesting photographs of pupils and teachers received from Ramabai and distributed among all the larger circles in the fall have proved to all who have studied the fine, intelligent faces of this remarkable group that these young girls for whom we labor are worthy of our affectionate care, and must in time become a great power for good in their native land.

Never since Ramabai left America has there been such demand for information regarding her and her work, and such sympathetic interest shown by those who were before indifferent. Again and again the Chairman of the Executive Committee has been asked to tell the story to missionary societies and clubs, and requests for reports and leaflets come from all parts of the country, North and South, East and West. That this increasing interest should become of permanent and financial benefit to the Shâradâ Sadana, and

that its old friends should continue their support with unabated zeal is of the utmost importance to the institution, if its future usefulness is to be at all commensurate with the remarkable success and promise of these first four years.

A. P. GRANGER,

Corresponding Secretary.

CANANDAIGUA, N.Y., March 1, 1893.

TREASURER'S REPORT

For Year ending Feb. 28, 1893.

RECEIPTS.

Annual subscriptions (including life membership fees):—		
Circles,	\$6,279.24	
Individuals,	272.87	\$6,552.11
Scholarships:—		
Circles,	\$500.00	
Individuals,	500.00	1,000.00
Contributions to General Fund:—		
Circles,	\$657.28	
Individuals,	121.27	778.55
Contributions to Building Fund:—		
Circles,	\$395.00	
Individuals,	50.00	445.00
Interest on current accounts,		240.26
Income (scholarships),		252.26
		<u>\$9,268.18</u>

EXPENDITURES.

Salaries and school expenses,	\$4,894.67	
Annual meeting, March 11, 1892,	211.53	
Cables,	35.00	
Stationery, postage, printing, etc.,	192.75	
Magazines, photographs, kindergarten supplies, etc.,	96.98	
Rent of Safe Deposit Box (one year),	10.00	
Total current expenses,		\$5,440.93
School property in Poona,		6,000.00
Total Expenditures,		<u>\$11,440.93</u>

GENERAL STATEMENT, MARCH 1, 1893.

Life memberships (last 5 years),		\$1,851.00
General Fund,		14,914.85
Scholarships,	\$6,900.00	
Income,	477.54	<u>7,377.54</u>
		<u>\$24,143.39</u>

Building Fund,		\$8,798.73
Balance (cash) : —		
Provident Institution for Savings, Boston, . .	\$4,665.40	
Suffolk Savings Bank, Boston,	2,711.34	
Bay State Trust Co., Boston,	<u>7,967.92</u>	<u>15,344.66</u>
		<u>\$24,143.39</u>

Total cash on hand, March 1, 1892,	\$17,517.41
March 1, 1893,	<u>15,344.66</u>
Decrease,	<u>\$2,172.75</u>

Total Receipts of the Association to March 1, 1893:—

Circles,	\$43,740.05	
Individuals,	15,482.99	
Interest,	<u>2,561.14</u>	\$61,784.18
Total Expenditures,		<u>46,439.52</u>
Balance,		<u>\$15,344.66</u>

CONTRIBUTIONS OF RAMABAI CIRCLES, SOCIETIES, ETC.

CIRCLES.	FIFTH YEAR.				TOTAL FOR FIVE YEARS.
	Annual Sub., including Life Memb. Fees.	General Fund.	Building Fund.	Scholarships.	
Baltimore,	\$200.00	\$100.00	....	....	\$750.00
*Berkeley, Cal.,	53.50	....	....	....	53.50
Boston (Mrs. Dana's), . . .	240.00	....	....	....	1,044.00
Brooklyn,	225.00	....	....	\$100.00	2,520.00
" †Plymouth Ch'ch,	.....	101.00	....	....	101.00
Bryn Mawr College,	39.00	....	....	....	295.50
California Association, . . .	873.00	14 04	....	....	7,137.04
Canandaigua, . . . . .	.....	5.00	....	100.00	684.00
" Granger Place					
School, . . . . .	.....	....	....	....	293.85
Central City, Neb.,	11.00	....	....	....	97.00
Cheltenham Hills,	20.00	....	....	....	117.00
Chicago,	250.00	20.00	....	....	1,672.73
Cleveland,	15.50	....	....	....	74.35
Cohasset,	10.00	....	....	....	40.00
Concord, N.H.,	50.00	....	....	....	253.00
Constantinople, American					
College, for Girls, . . . .	.....	13.00	....	....	23.36
Concordville,	44.00	....	....	....	188.50
*Denver, Col.,	10 00	....	....	....	67.00
Evanston, Ill.,	67.00	....	....	....	20.00
†Farmington, Miss Porter's					
School,	75.00	50.00	....	....	225.00
Franklin,	23.00	....	....	....	89.25
Fremont,	27.50	....	....	....	128.50
Geneva, N.Y.,	30.00	....	....	....	268.75
Germantown, First,	113.00	2.00	....	....	956.60
" Second,	95.00	12.29	....	....	422.29
Gilbertsville, N.Y.,	65.00	....	....	....	423.00
Hartford,	152.00	....	....	....	1,524.75
*Honolulu,	17.00	....	....	....	17.00
Indianapolis,	75.00	....	....	....	433.00
" Girls' Classical					
School, . . . . .	.....	....	....	100.00	500.00
Ithaca, Cornell University, .	250.00	....	....	....	1,539.22
Jacksonville, Ill.,	45.00	....	....	....	329.75
Jamestown, N.Y., . . . . .	.....	....	....	....	1.00
Kansas City,	21.00	....	....	....	101.95
Lansing, . . . . .	.....	....	....	....	45.16
Leroy,	37.00	....	....	....	241.22
London, Ont.,	53.00	....	....	....	334.41

* Contributed previously through California Association.

† New.

CONTRIBUTIONS OF RAMABAI CIRCLES, SOCIETIES, ETC.—*Continued.*

CIRCLES.	FIFTH YEAR.				TOTAL FOR FIVE YEARS.
	Annual Sub., including Life Memb. Fees.	General Fund.	Building Fund.	Scholarships.	
*Los Angeles,	\$142.00	.....	.....	.....	\$207.40
Louisville,	54.00	\$15.00	.....	.....	353.55
Luverne, . . . . .	.....	.....	.....	.....	13.00
Montclair,	39.00	16.00	.....	.....	424.00
Montreal,	97.00	.....	\$11.00	\$100.00	1,247.76
Naperville, . . . . .	.....	.....	.....	.....	1.00
New Haven,	103.00	25.40	.....	.....	1,361.25
New Hope, Pa.,	9.00	.....	.....	.....	63.00
New York,	5.00	.....	.....	.....	1,263.43
“ Miss Merrill’s,	18.00	.....	.....	.....	87.00
“ †Missionary So- ciety, Church of the Strangers . . . . .	.....	25.00	.....	.....	25.00
Niagara Falls,	27.00	.....	.....	.....	154.00
Normal, Ill.,	10.00	.....	.....	.....	117.90
Northampton, Smith College, Nyack,	202.00	.....	.....	.....	1,175.75
Ogontz, Pa., Ogontz School, Orange,	54.50	.....	.....	.....	384.50
Oswego,	100.00	.....	.....	.....	261.59
*Pasadena, Cal., . . . . .	.....	.....	.....	.....	211.25
Pawtucket,	34.00	.....	.....	.....	271.00
*Petaluma, Cal.,	124.15	.....	.....	.....	124.15
Philadelphia,	65.00	.....	20.00	.....	607.20
“ Josee,	37.25	.....	.....	.....	37.25
“ Manorama,	78.00	10.00	.....	.....	983.50
“ Sahaya, . . . . .	.....	.....	.....	.....	75.00
Pine Bush, N.Y.,	176.00	98.94	.....	.....	1,857.50
Plainfield, N.J.,	72.25	124.00	.....	.....	719.75
Plainville, Conn.,	11.00	.....	.....	.....	55.00
Providence,	42.00	.....	.....	.....	393.09
Quincy, Ill.,	13.00	4.00	.....	.....	64.55
*Riverside, Cal., W. C. T. U., Roselle, N.J.,	105.59	.41	.....	.....	547.30
Saco, Me.,	67.00	.....	.....	.....	647.00
*San José, Cal.,	4.00	4.00	.....	.....	8.00
*Santa Barbara, Cal.,	18.00	.....	.....	.....	111.25
*Santa Rosa, Cal., . . . . .	.....	.....	.....	.....	74.67
Sherwood, N.Y.,	266.00	.....	.....	.....	266.00
Sioux City,	27.00	.....	.....	.....	27.00
Sparkill, . . . . .	.....	10.00	.....	.....	10.00
	.....	.....	350.00	100.00	1,154.45
	100.00	.....	.....	.....	315.70
	68.00	.....	.....	.....	544.00

* Contributed previously through California Association.

† New.

CONTRIBUTIONS OF RAMABAI CIRCLES, SOCIETIES, ETC.—*Continued.*

CIRCLES.	FIFTH YEAR.				TOTAL FOR FIVE YEARS.
	Annual Sub., including Life Memb. Fees.	General Fund.	Building Fund.	Scholarships.	
Springfield, Mass.,	\$74.00	....	....	....	\$482.00
Stamford,	114.00	\$2.20	....	....	669.95
St. Louis, . . . . .	.....	....	....	....	102.00
Toledo,	15.00	....	....	....	76.00
Toronto,	300.00	....	....	....	1,391.82
Vineland, . . . . .	.....	....	....	....	10.00
Virginia Association, . . .	200.00	....	....	....	550.00
Washington,	130.00	....	....	....	743.50
Wilmington, Del.,	91.00	5.00	\$14.00	....	452.36
	\$6,279.24	\$657.28	\$395.00	\$500.00	\$43,740.05

E. HAYWARD FERRY,

Treasurer Ramabai Association.

REPORT OF EXECUTIVE COMMITTEE.

To the President and Members of the Association :

As we meet year after year on the anniversary of the opening of the Shâradâ Sadana, we listen to the reports from India with increasing interest and courage. To-day, March 11, the school enters upon the fifth year of its existence with well-founded hopes and a success almost phenomenal. For, opening four years ago in small quarters not its own, with but two pupils, and but few friends there to bid it God-speed, it has lived through bitter experiences of suspicion, misrepresentation, and injustice, of religious prejudice and intolerance. It is now in a large and beautiful home of its own, with fifty pupils, whose happy faces and girlish laughter speak more eloquently than words of the blessed change wrought in their lives and natures under the influence of their friend and teacher, Ramabai, and her devoted assistants.

The change in the feeling of the community, and in the tone of the India press toward the school, seems equally marked and gratifying. This was illustrated at the dedicatory exercises in the new Home, July 26, 1892. The two services were largely attended by the representatives of different churches and sects, by the orthodox and Christian Hindu, by the orthodox and Christian Parsee, all assembled to do honor to the success of the Sadana and its founder.

The morning service was opened with hymn, prayer, and Scripture reading, conducted by Rev. Mr. Small. He offered to Ramabai the sincerest sympathy of the missionaries present, with the assurance that hereafter they should follow her work with a more intelligent interest and more definite

prayers. Rev. Mr. Sorabji spoke warmly of Ramabai and of woman's work, saying that in India, fifty years ago, there was not one female missionary, but now women's work bids fair to outweigh that of men.

Rev. Mr. Apaji thought that day marked a new epoch in the history of Western India. It was wonderful to him that this new departure, which struck at the root of some of their most cherished customs, should be taken in this city of Peishwas.

In the evening Dr. Pandurang, one of the former Advisory Board at Bombay, presided. Both he and Dr. Bhandarkar, chairman of the Poona Advisory Board, spoke eloquently in praise of Ramabai and her work, and of their gratitude to her American supporters. They urged their countrymen to now come forward and give the helping hand.

The children took part in the exercises, some singing songs, and reciting pieces in English with wonderful correctness, which reflected credit on their English teacher, Miss Kemp, Eurasian by birth. The exercises were concluded in the usual manner by passing around sweetmeats and cups of milk, and the distribution of flowers.

The Bombay *Guardian* speaks of this as a red letter day, and of the Shâradâ Sadana as an accomplished fact. The Bombay *Educational Record*, published by the Government Educational Department, spoke thus of Ramabai: "If the election of Mr. Dabadhai Naoroji to Parliament was a 'romantic incident,' as the *Times* says, what epithet, we wonder, should be applied to the journey to America of an unprotected Hindu widow, to her loving reception by American ladies, to the formation of 'Ramabai Circles,' to the return of the wanderer to India, but with links binding her to America, and finally to the installation a few days ago of the 'Shâradâ Sadana' into a building of its own at Poona, worth 45,000 rupees, with an assured income that will enable it to carry on its beneficent work for a number of years until it is seen what its future will bring forth. Romantic is no word for it. It is gratifying to know that all that is best in native

society is in hearty sympathy with the work of this gifted and brave Maratha lady. The race which can produce such a woman certainly need despair of nothing ; and the whole pathetic story, so creditable as it is to America, gives one quite a new conception of the possibilities which seem to lie in the future from the daily increasing recognition of the solidarity of mankind." The utterances of the *Subodha Patrika*, a native paper, are yet more significant : "The history of Pundita Ramabai's Shâradâ Sadana may well deserve to be written in characters of gold. It is a Hindu woman's pluck which brought it into existence, and it is American generosity which supports it. Such an example of humanity is beyond all praise. The ideal of humanity is realized when we find that American girls still in school have sent to Ramabai the money given them to buy toys, and that an American washerwoman has sent her mite, though she has a family of three to support. In an age when the hunt after ease and comfort, money and power, is so perceptible, when the number of those who realize the needs of suffering humanity is infinitesimally small, when patriotism is supposed to lie in political agitations, and the voice of those who plead for the woman or the widow is the voice of one crying in the wilderness, it is truly refreshing to find that at least one of the natives of India, and that one a woman, has shamed us all by setting us a high and inspiring example. While we men have been prating, preaching, and calculating, she has gone to work, and shown in a few years what a woman can do where men have failed. She has shown how, unaided by her own countrymen, she could turn a noble dream into an accomplished fact."

These utterances are all the more gratifying because of the attacks of some of the papers of India upon Ramabai only eighteen months since,—attacks so abusive and virulent that she begged the President and Executive Committee of this Association to use their knowledge of her, and of her work in America, in protecting her against them.

These later utterances of the press give us a picture of

the Shâradâ Sadana quietly winning its way into favor with the people. And in the photograph recently sent we are made familiar with the happy, intelligent faces of the pupils and devoted teachers surrounding the familiar form of Ramabai; we see the infants that are saved from the customs that made their mothers' tender years so bitter and cruel; and we become acquainted with the only *male* members of the establishment, the faithful clerk, Mr. Gudré, and the music teacher. Another photograph shows us the garden with its luxuriant plants and shady trees, and the exterior of the school-house and bungalow. But it needs the graphic accounts of our own countrywomen and of Madam Sorabji to give the realistic touch to the picture, that we may see what is going on within those walls.

Mr. and Mrs. B., of Dorchester, in their trip around the world, went to Poona especially to see Ramabai and her school. Mrs. B. was doubtful about her husband's admission; but Ramabai said, "Oh, yes, we are not *purdah* women." In the general class-room they saw forty of the pupils assembled with several teachers. Miss Kemp, the Eurasian, conducted the exercises, which were chiefly in Marathi. But several girls read from their English reader in a remarkably intelligent and expressive manner, then some of the younger children sang very sweetly, Ramabai sitting by, looking proud and pleased. They were shown the different rooms, and found that the arrangements for cooking and eating, though seemingly small, were ample for the simple customs of the pupils; and like the dormitories, and indeed every part of the house, they were spotlessly clean. The living room seemed to Mrs. B. more like one of our own home rooms than anything she had seen in India. Over the piano is a photograph of Miss Willard on one side, while "Dr. Hale's good face looks down from the other." The grounds seemed to them quite extensive, and every spot utilized. A fine banana plantation has been started in one corner, and each girl has her little plat of ground for cultivation. The longer Mr. and Mrs. B. talked with Ramabai of her methods,

the more charmed and impressed were they. They were pleased with the statement of the American consul at Bombay, Mr. Ballantine, that he considered Ramabai a wonderful financier, that she could make one rupee go farther than most men could make two go, and that she had accomplished marvels.

Miss A., the World's Missionary for the Woman's Christian Temperance Union, recently spent a day with Ramabai in going over the school, home, and grounds. She was charmed with the children, and impressed by Ramabai's great executive ability. In the construction of the new building, of which mention will be made later, she found Ramabai to be her own contractor; that is, she hires, pays, and superintends the workmen, and attends to all the details of the work.

Miss A. visited the ghats where the dead are burned. Among the number she saw brought in was the body of a widow, which was placed upon the pile without flowers, music, or song, and simply covered with a white cloth. The others were covered with flowers and sacred powder, the last honor paid to the dead. Miss A. adds: "The many lives blessed by Ramabai's home will be known only in eternity. If those who have helped in this enterprise could see the bright, sunny faces of these children, just a look at them would be sufficient interest on the money invested."

From these gratifying reports, made as late as January last, we will turn to the unexpected and most welcome letters from Ramabai's own people, who judge the school and its methods from the Hindu standpoint.

Madam Sorabji covers the ground so thoroughly and concisely that her letter will be published in full, and also one from Dr. Bhandarkar, who, as Chairman of the Advisory Board, speaks with authority.

Mr. Bhat, who was the Secretary of the late Managing Board, and still kindly audits Ramabai's accounts, has carefully watched the progress of the school, and occasionally examined the classes. He therefore speaks advisedly when

he says that the institution is ably supervised ; that the girls are neat, tidy, and happy, doing the work allotted them with care and regularity ; that they have made good progress in their studies, including music. They enter the school gloomy, and hardened by the thought that they have no place in society, but after a few days at the Sadana they become hopeful and bright. Although no instruction is given in any particular religion, the principles of natural religion and morality are impressed on the minds of the girls. They are treated with kindness and affection, but discipline is enforced strictly and with firmness. Gradually, prejudices against the Sadana are disappearing, and a desire to help the institution is growing among the people.

Mr. Bhat bears strong testimony to the economical management of the Sadana, to the avoidance of any unnecessary expense, and the impossibility of making any reduction without impairing the efficiency of the institution. He also considers the new school building under construction a great necessity. "In conclusion," he writes, "I must say that all educated Hindus owe a deep debt of gratitude to the Ramabai Association for having advanced the cause of female education in India, and opened to Hindu widows many a career of usefulness through the instrumentality of Pundita Ramabai, India's beloved sister and benefactor."

Mr. Agarkar, principal of Fergusson College, an institution of high standing in Poona, writes thus of the Shâradâ Sadana : "It is in no spirit of egotism that I say that I have some right to express an opinion about this unique institution. I have known Ramabai for several years. I knew her, and the object on which her heart was set, before she went to England. But I never thought that she would be able to establish such a splendid institution, and to conduct it so admirably, until it was an established fact. I take this opportunity to sincerely thank the members of the Ramabai Association for having enabled her to establish in the centre of rank Brahmanic superstition a noble asylum for the shelter and education of high caste Hindu widows, whose un-

speaking misery, which we could not or would not relieve, has justly made us the laughing-stock of the whole civilized world." Mr. Agarkar belongs to the highest caste of Brahmins, and has shown the sincerity of his interest in the Sadana by recently placing there his own young widowed sister. "With what difficulty I brought about this reform in my own house God alone knows," he writes.

In January, 1876, Madam Sorabji, the talented mother of a large and talented family, opened the Victoria High School in Poona. To this school were admitted European and Eurasian girls and little boys, with some children of the higher classes of Parsees, Brahmins, and Jews. At the opening of the new school building last January all praise, which they justly deserved, was given to Madame Sorabji and her daughters for the remarkable success of the school. One of the most encouraging items given in the opening address was that in seventeen years "the attendance had risen from the mystic number seven to twenty times seven." What, then, shall be said of the Shâradâ Sadana which opened with two pupils, and in four years has increased *twenty-five* fold,—all the pupils high caste, and forty of them child-widows!

The items in regard to the Victoria School are taken from the report kindly sent by Madam Sorabji. Her praise of the Shâradâ Sadana is all the more generous, and her suggestions the more valuable.

With this rapid increase of pupils Ramabai finds the accommodations too restricted. Last summer it was found necessary to add a bungalow for visitors, resident teachers, and new pupils, to separate the latter from the family until their characters were established. This, with other improvements, and the repairing of damages caused by a tornado, has increased the building item to \$18,000, as is shown by the Treasurer's Report. Now the large school building, which is in process of construction, and which all the letters from India report as an absolute necessity, needs an additional \$3,000 for its completion. Ramabai, with her usual modesty and timidity in asking for what is her own, does not

appeal to the Association for this sum, but offers to relinquish \$2,000 of her next two years' salary for that purpose, if it can be sent to her at once, reserving only \$400 of the salary for her own use. Neither the Trustees nor the Executive Committee would, for a moment, consider such a proposition. They have, as they are sure you have, perfect confidence in Ramabai's judgment, and in her economical use of the funds. Should the Home cost more than \$21,000, it will still come within the estimate made at the opening of the school, \$25,000. It will be seen that the indebtedness of the Building Fund to the General Fund is increasing. Donations to the Building Fund are again earnestly solicited.

A check for \$300 for this fund has been recently received from a lady who gives \$100 annually for a scholarship.

The Committee would again urge upon circles and individuals the necessity of sending their contributions to the Treasurer by the last of February, as his books are closed March 1. The delay last year caused misunderstandings much to be regretted. The sum of \$452 — \$200 from the Chicago Circle, \$150 from the Virginia Circle, \$52, Granger Place School, and \$50 from Rev. Anna H. Shaw, has been received too late to be entered in last year's accounts. A check for \$600 has just been received from two "friends to the good work," with the request that it be added to the "Tufton" scholarship of \$1,000 previously given by them, "thus forming a nucleus for another Tufton scholarship to be completed in a year or two, if possible."

Good and interesting books are needed for the Bodley Memorial Library. This memorial was started by Mrs. Emma H. Palmer, M.D., an old friend of Dean Bodley, who was, as many know, Ramabai's first and most faithful friend in America. Any contributions of money for the memorial sent to Dr. Palmer, 782 Sixth Avenue, New York, will be gratefully received and acknowledged by her.

We are cautioned by Ramabai, and others conversant with the Hindu manners and customs, against giving heed to statements made by English and Americans, who, influenced

by prejudice or a superficial knowledge of the conditions of life in India, are saying that misery and cruelty among child-wives and child-widows are rare exceptions. An Englishman, Frederic Pincott, M.R.A.S., has just published a pamphlet entitled *Social Reform by Authority in India*, in which he severely censures the British government for its action in regard to the Age of Consent Bill. He accuses the government of violating its pledge, of interfering with the religion of the Hindus to their unspeakable harm. He calls child-marriage a reasonable and proper system, and a *safeguard*.

Two years ago a terrible tragedy occurred in Calcutta, the victim of which was an infant bride. Hearing of this, another Englishman was led to exclaim, "Is it possible that with such wrongs daily inflicted on minors and helpless girls the British government of India has looked on with stolid eyes, and refused to protect the very classes of its subjects who, in every civilized country, are acknowledged to have the supreme claim on the law?" Mr. Pincott and others would say that this was an exceptional and an exaggerated case. But a *Hindu* writes of it: "Those who have done police or magisterial work in India, or have been compelled to refer to the cyclopedia of horrors comprised in Indian medico-legal literature, find that such cases are unhappily far from uncommon, and that to them is attributed the frequency of suicide among Indian infant brides." Last month the India papers reported several cases of suicide by young wives, who, finding their husbands sick unto death, went out from their homes by night, and threw themselves into a well near a public street in Bombay. They preferred death to a cruel widowhood. Only six months ago a child-wife of thirteen years of age threw herself into the same well, and another drugged herself to death with opium. Why are suicides so frequent among child-wives and child-widows? Why are so many driven to a life worse than death, if their condition is not so bad as represented?

No one denies that there are many happy homes in India.

Very low in the scale of humanity would be that race who had none; who had no love for their offspring. But, unhappily, in a great majority of the homes the voice of love, which must often plead in the heart of the mother for her tender girl, is silenced by the iron rule of custom, caste, and religious superstition.

A word of caution is also due those who are troubled by the sensational stories that appear periodically concerning Ramabai, the school, and the Association. Therefore, it is thought advisable to embody in this report the reply of the Executive Committee to certain charges recently made against the Association and the Shâradâ Sadana. This reply was most heartily indorsed by Officers and Trustees of the Association, and is as follows:—

“The Executive Committee of the Ramabai Association most emphatically deny that they have ever forbidden Pundita Ramabai to pray, to read the Bible, or to speak the name of Christ in her school, or that she is under the slightest restraint or constraint through them. The policy of the school is her own; and the methods of carrying it out have been left entirely in her hands, with absolute trust in her wisdom, judgment, and piety.

“The utmost confidence exists between Ramabai and the Committee. And the letters just received from her and Rev. Mr. Denning will restore the confidence of those who may have been disturbed by recent public statements with regard to the Shâradâ Sadana.

“This is both the *first* and the *final* answer of the Committee to the utterly groundless charges made against them. But they earnestly caution the friends and supporters of Ramabai against giving heed to sensational accounts from those who know little of her, and much less of her consecrated work.”

The Executive Committee gratefully acknowledge the kind assistance of the editors of the *Christian Union*, the *Congregationalist*, the *Christian Register*, and the *Lend a Hand* in counteracting the effects of these unjust and unfounded statements. And most gratefully do they thank the churches and individuals who have shown their disbelief of these

charges, and their entire trust in Ramabai and the Association, by kind and helpful words and by generous contributions of money.

The manner in which these charges were received in India may be seen from the following extract from a Madras paper, the *Christian Patriot*, of January last: "We entirely approve of the principles on which the Shâradâ Sadana is being conducted. We say that it is utterly impossible for an institution for Hindu widows to be conducted except on the lines on which the Shâradâ Sadana is being worked; and we go further, and say that it is immoral to force religious instruction on the inmates by taking advantage of their helpless condition. Of course, the influence of such a thoroughly Christian lady as the Pundita cannot but be felt by those with whom she is brought into contact so intimately; and we know, as a matter of fact, that such influence is bearing fruit that will rejoice the heart of every true Christian."

It should be here stated that the Executive Committee of the Association is the only body that holds official relations with Ramabai. They are in constant communication, and any information obtained from the Chairman, who is always glad to give it, will be reliable. The monthly accounts in *Lend a Hand*, being given by the Executive Committee, are official and reliable. This magazine is the organ of the Association, edited by the President, Dr. Hale, and is generally taken by the circles. We would recommend it to all circles and to individuals, as an easy and a reliable means of keeping themselves informed of the progress of the Shâradâ Sadana.

To Miss Granger, Corresponding Secretary, belongs the correspondence with all the Ramabai Circles. She keeps herself constantly in touch with them; and to her unselfish devotion of thought, time, and money are largely due the growing interest and numbers of circles. Information in regard to the formation of circles can be obtained from her, and to her should be reported any circle newly formed.

The address of the Corresponding Secretary and of the Chairman of the Executive Committee may be found on the

second page of the report. The report of 1892 goes out with a new and interesting feature. By the heliotype photograph one sees on a small scale the Shâradâ Sadana itself. It is through the generous kindness of one of the trustees, Mrs. Quincy A. Shaw, that we are able to have printed such a number as will give a copy to each member of every circle, and to individual members of the Association.

We congratulate Ramabai on the kindness and liberality of her friends in India and England, and rejoice that they are increasing in number. Our personal thanks are due Dr. Bhandarkar, Madam Sorabji, Mr. Bhat, Professor Agarkar, Rev. Mr. Denning and Mrs. Denning, for their very kind and helpful letters. We trust that, as we work together in this part of the Father's vineyard, doing the work He has given us to do, and in ways of His own appointing, our relations with each other may grow sweeter, and our confidence in each other stronger. But it is with regret that we read of the death of Mr. Deshmurk, a member of the Advisory Board and a true friend to Ramabai and the school. Our sincere sympathy is with Ramabai and his family in their deep sorrow.

Would that this report could close here; but, alas! the words of sorrow and regret must be again recorded. And it is no common sorrow that casts its shadow over this meeting. For the death of Phillips Brooks has not alone deprived this Association of one of its valued officers, and Ramabai and her cause of a faithful and trusting friend: it has taken from the State an honored citizen and a consecrated bishop, from the Church a liberal and loyal son, and from Humanity an inspired and inspiring leader. To State, Church, and Humanity alike he ever preached the sweet theology of faith, hope, and love. Faith, hope, and love were the burden of his words when, four years ago, he spoke in this room, now filled with sweet memories of the past. They come back to us to-day with a deeper and more tender significance, now that the voice that uttered them is hushed in death, now that the heart that felt them, that was ever open to the cry

of the distressed and oppressed of whatever nation, can no longer throb in sympathy with the joyful and the sorrowful. In these public words and his private utterances he always expressed the fullest confidence in Ramabai and her methods of work, feeling sure that, carried out as they were in the spirit of Christ, they would lead to blessed results. "It is one of the grandest missionary works ever undertaken," was once the emphatic remark of this broad-minded, great-hearted man and preacher. He considered "these annual occasions of vast value in giving us the information we need and in quickening the interest which, in the midst of the hurry and battle of life and the complications of a million of interests pressing upon us, sometimes flags."

At a recent meeting of the Executive Committee the accompanying tribute of respect was presented and recorded. It was warmly approved and adopted by the Trustees at their meeting.

Respectfully submitted,

JUDITH W. ANDREWS, *Chairman.*

For the Executive Committee.

BOSTON, March 11, 1893.

Before putting the formal vote by which the reports were accepted, the President called attention to the notice taken by the Executive Committee of the loss in the death of Bishop Brooks, the first Vice-President of the Association. He said that every one remembered the interest which Bishop Brooks had always taken in the annual meetings, and no one who had heard his sympathetic words with regard to Ramabai and her work needed to be reminded how valuable had been his sympathy and co-operation. The Executive Committee had expressed in advance the feeling of the whole Association in the words that had been read by its Chairman. The President proposed that the Association at large should accept their resolution as its own tribute to Bishop Brooks's memory, in order to express its gratitude for the help received from him and

its sorrow at his loss. He also proposed that this resolution of the Executive Committee, concurred in by the Trustees, should be entered upon the records of this annual meeting. It was so ordered.

The Executive Committee of the Ramabai Association desire to record their affectionate reverence for Phillips Brooks, and their profound gratitude for the interest he took in this Association from its formation until his death.

His travels in India, and his knowledge of the life of the people in that country, made him a peculiarly wise and helpful counsellor; and the honor conferred upon the Association in having him for one of its Vice-Presidents was deeply appreciated.

The Committee also desire to express the sense of their great and abiding loss in the death of Phillips Brooks. They will always hold in grateful remembrance his confidence in the noble character, the Christian principles, and the wise methods of its founder, the Pundita Ramabai, and his deep sympathy with the Association in its efforts to assist Ramabai in giving the "High-caste Hindu Widows" of India the privileges and advantages enjoyed by the women of America and other civilized nations.

The memory of his presence among us and his interest in the work of this Association will be to all its members a lasting inspiration.

SUSAN M. GORDON,
ANNIE M. CALEF,
PHEBE G. ADAM,

Committee.

BOSTON, March, 1893.

PUNDITA RAMABAI'S REPORT.

TO THE PRESIDENT, OFFICERS, AND MEMBERS OF THE
RAMABAI ASSOCIATION :

My dear, honored Friends,—Time has passed away so quickly that we can hardly realize that it is a year since we sent our last report and greetings to you. This year has appeared to us a very eventful one in its way. Nothing very wonderful has happened ; but what little we have seen and experienced has satisfied our hearts, and we have great cause to rejoice and be thankful.

The new house, bought and furnished, was formally occupied by our school on July 26th of last year. Christian men and women belonging to various denominations met in the morning of that day to give thanks to God for his goodness and mercy, and to dedicate the place to his service. In the evening many friends, Hindus and Christians, were invited to take part in our rejoicings. It was a happy day for us all, and we wished so much that you could have been here to share our happiness. We are now very happily living in this house, and send our greetings, sisterly love, and gratitude to you all. We are quite unable to express in words the deep sense of gratitude and love to our common Father and to you, which fills our hearts ; but we continually pray to God to bless you abundantly for all your goodness to us, and thank him for his great mercies. He has raised many more friends for us during the past year, and by his gracious goodness all things have worked together for our benefit.

The school has made a fair progress during the past year. The number of pupils has increased. We have thirty-eight widows as against thirty at this time last year ; and there

are eleven non-widow pupils. All these forty-nine girls board in the school. The pupils have advanced in their studies in the school branches, and also in general knowledge. We have six Marathi and four Anglo-vernacular standards, and hope that we shall soon be able to get the name of a high school. As we have but a limited number of pupils, and are obliged to take them just as we find them,—mostly illiterate and some able only to read a little, but knowing nothing else,—and as we cannot form fifty different classes to meet the taste and capacity of each pupil, we are obliged to place some pupils back and some in advanced standards, for the benefit of the majority. This is a great drawback to the rapid progress of learning. Still, we have much to rejoice over, and much to be thankful for. Our kindergarten training class has been doing good work in the very limited time it has to devote to its special studies. We have not as yet started a kindergarten for little children, but hope to do so just as soon as we receive the tables and chairs which our good friends have promised to send to us from America. The newly trained kindergartners will then have a good practising school. The garden is being laid out with a view to give to the pupils a systematic knowledge of botany. They also hear lectures on physiology, ethics, natural history, and hygiene. Many friends have asked me to give them an account of our daily work. I have tried to show in the accompanying time-table how our time is spent. You will see from it that the day is fully occupied, and there is very little or no time left to any one to interfere with other people's business. Our effort to educate the widows and help other women is far from being liked. The storm raised against our school by some people has somewhat subsided, but the spirit of opposition is still alive. Some are carried away so far by their prejudices that they not only talk against us, but try to do us harm, and by doing so they think that they offer "service unto God"; for they think that it is a sin to support and educate widows. I will mention here one or two of the curious instances out of the scores

which have come to our knowledge. Once I sent our clerk, Mr. Gudré, to Bombay to buy some timber for our new building. The timber merchant had been induced by a mutual friend to give some discount on the large quantity of wood which Mr. Gudré purchased from him. The bargain was concluded and the bills written out: nothing but loading the beams on the railway cars remained to be done. Then the question arose, To whom should these beams be addressed? Mr. Gudré innocently gave my name and address. As soon as he heard this, the orthodox Hindu merchant lifted his hands in holy horror, and said he would not sell the wood to the Shâradâ Sadana unless he got ten per cent. more profit from us than he got from other people. It was out of the question to buy the wood on such extraordinary terms. Two or three Hindu men, whom we got to look after the building work, tried in many ways to put us to extra expense and deceive us, so they had to be dismissed one after another. It is not only the ignorant and bigoted people who oppose and hate our school, but there are many among the educated and professed reformers who heartily dislike the idea of educating and enlightening the widows in the Shâradâ Sadana.

About a year ago the Poona Branch of the National Indian Association held its meeting at the Government House. Lady Harris, H. E. the Governor's wife, presided over that meeting. Her Excellency proposed that I should be made a member of the Working Committee of the Branch Association, and the Hindu gentlemen who were present there voted in favor of Lady Harris's proposal. As a member of the Working Committee, my duty was to help forward women's education in private and public, to visit the girls' schools in the town, to make any useful suggestions, and to help and encourage the schoolmistresses by giving lectures to them on the kindergarten system and other useful branches. But I had to look after my own school and the building work, and so was unable to go into the town three times a week. I therefore said to the Hon. Secretary of the N. I. A. Poona

Branch that I would be glad to instruct the schoolmistresses if the Municipal School Board saw their way to send the ladies to the Shâradâ Sadana once a week. Mrs. Kirkham, the Hon. Secretary, wrote to the School Board, suggesting that carriages should be supplied to the schoolmistresses to attend lectures here. After a long time she received a very polite answer from the Board, declining the writer's offer with thanks. The reason for this, they said, was the Board's inability to supply the mistresses with carriages. But the local papers of last week quoted a speech of one of the members, in which he said that, since I and my school were not popular, and the majority of people did not talk well of us, he thought it would not be well for the schoolmistresses to have anything to do with us.

Though I am sorry that I am thus prevented from helping many women whom I would have been glad to aid in any way, I am not sorry to hear the honored member of the School Board say that all people did not talk well of me and my school. For the blessed Saviour has said, "Woe unto you when all men shall speak well of you!" Though the majority of our country people do not appreciate the work you have started and sustained so long, there are a few people who do like it. And, when I look into the faces of some of the girls who have been rescued from a fate worse than death during the past four years, I thank God that He has given us such good friends as you who are helping these poor widows. There are many among the so-called educated Hindus and among English people, too, who think that the lot of the Hindu widow is not quite so bad as is represented by us. Had these dear people themselves shared the poor widows' lot, they would think otherwise.

The other day I heard a very sad story of a young child-widow from two friends who knew all about her. She is the daughter of a Brahman, who lives in a village about twenty-five miles from this place. About four months ago her father and mother, together with other members of the family, used to treat their daughter very cruelly just because

she was a widow. They thought of disfiguring her by shaving her head. The child could not bear the thought of being disfigured. She had suffered much already, but this coming trial was more than she could stand. So one day — just the day before she would have been shaven and shorn, had she remained at her home — she started for a Mohammedan Nowab's house, who is the owner of that town. She took shelter in his home, and begged him to protect her, which he promised to do if she would embrace his religion then and there. The poor girl, not knowing what else she could do, consented to his proposal, and became a Mohammedan by repeating the Kalama, or the creed of the Mussulmans.

The Hindu inhabitants of that town made much noise, and protested against the Nowab's conduct; but he said it was his duty to protect a girl who came of her own accord, as she had come to him, and embraced his religion. They could do nothing after that. The Nowab said he was willing to send her back to them if they would eat the food which she would cook. But they refused to do so; and the parents would not take her back, for she had broken her caste. So she remains in the house of the Nowab, probably to become a concubine of his or of one of his friends. I tried to rescue her, and sent messages to her through some friends; but they could not get near her.

Another sad story is that of a young child-widow who was disfigured against her wishes. She suffered much physical and mental pain, and was persecuted and nearly starved to death by her relatives. She was at last forced to throw off the yoke of her people, only to be in a worse state, and to take the yoke of sin upon herself. She left her parents, went to Ahnudnagar, and, not being able to endure the pains caused by hunger, began to lead a life of shame. How sad it is that we should be obliged to see and hear such things almost daily, and not be able to protect and help the poor, helpless victims of the heartless cruelty of Hindu religion and society! We can do nothing but pray for these poor souls! Nevertheless, it is no small satisfaction that the

Shâradâ Sadana has been the means of rescuing and protecting no less than thirty girls who would either have committed suicide or would have been forced into sinful lives by their own relations, had not this home sheltered them. The history of four newly admitted young widows is so pitiful that it would melt a strong heart.

One little child-widow, whose story has been put into verse by Mrs. Denning, is a very happy little girl to-day because she is in this school. But in the middle of last year the poor little girl,—sold by her parents and married at five to a man fifty years of age, an orphan at six, a widow at seven,—hard-worked, beaten, branded with red-hot iron, and with her head shaved,—in fact, a slave in the house of distant relatives,—having experienced all the horrors of the earthly hell called Hindu widowhood in the four years since she became a widow,—was ready to throw herself into a tank, or, worst of all, had even thought of selling herself to a life-long slavery of sin. Had her good friends, who took pity on her, rescued her, and brought her to our place, been but one day later, we should never have seen her face. She would either have entered the world of the dead or the blackest dens of sin. Three other young widows, having almost an identical history, have found shelter in our home this year, and are happy, hopeful students.

Another young girl, who became a widow when a child, has come to us for shelter and education. She has some near relatives, none of whom are able to protect her. She had to fly from her relatives and disfigure herself by shaving her head against her will, to save her virtue. Her enemies were still after her, intending to destroy first her character and afterward her life. But God spared her. She has escaped shame and misery, and is sheltered here, having the prospect of a happy, useful life. Where would she and the other girls be to-day, had not a Shâradâ Sadana existed to shelter and save them? Though the chief object of our school is to rescue, to help and make happy poor widows, it can also make itself useful to such widows who do not stand in need of

material help. Some advanced and well-to-do Hindu gentlemen are beginning to realize the value and benefit of this institution. Two Brahmin gentlemen of very high standing have placed a widowed daughter and sister-in-law in this school, and are paying the girls' boarding expenses. The noble-minded relatives of these young widows wish them to be educated and well trained, so that they may be able to lead happy, useful lives. This is a good sign, and bespeaks the future good of this school and the widening of its sphere of work.

Our building work is not yet completed. New necessities under new circumstances spring up one after the other ; and I have been advised by my good friends, and my own common sense, that it would be well to go into a little more trouble and expense now rather than to begin over again to build another bungalow. Two rooms for new-comers, and the cook-room and dining-room for the teachers, have been built.

But the new bungalow in front of the main building is still unfinished, and taking the shape of a school-house with an upper story. With all the precaution we took to meet the various wants of a boarding-school, we find that the old bungalow and the new dormitories are not large enough for us all ; and it will be very difficult to shelter even a few more girls. So it is thought best to turn the present school-house into another dormitory, and the two rooms adjoining it into a sick-room and a dressing-room for the girls. The new bungalow, when finished, will be the school-house ; and it will have a little library-room, which will be used for a study for the girls. The ground floor will have a room for visitors. We shall have done everything in our power and with our means to improve, furnish, and organize the school and boarding departments of the Shâradâ Sadana, when this little bungalow is finished. Here I must especially thank the Executive Committee and the Board of Trustees for so kindly and promptly responding to my call for help, and for strengthening my heart and hands with their words of love and en-

couragement, and with money to build the house. It would have been impossible for me to work here single-handed without your aid. Now and then my heart sank within me when I contemplated the amount of work that must be done, and thought how poor my strength was. But you and the merciful God have helped me through it all, and what remains will be done with renewed courage and strength. It does my heart good to read the loving, helpful words from the Executive Committee almost each week. I have a few precious friends here who are very good to me, and encourage me in my undertakings. Our good friend Mr. Bhat continues to show kindness to us in many ways, and especially in auditing our accounts. His time is very precious, and his duties and occupations are many and pressing; but he does not forget to do what he can for the fatherless and the widow. Mr. and Mrs. Ranadé and Dr. and Mrs. Bhandarkar are also very kind, and our good neighbors Mr. and Mrs. Sorabji are ever ready to help me with their advice and experience. Almost all the missionaries who are working in this town are in hearty sympathy with our work, and are ready to aid us with their timely words of encouragement and helpful little deeds of kindness. My friends and coworkers, the teachers of this school, and our clerk, Mr. Gudré, are all as good and helpful to me as ever. All these and many other friends, too numerous to mention, have my hearty thanks for their kindness to me and my little school.

Here I have to record the sad loss we have sustained in the recent death of our honored and valued friend, Rao Bahadur Deshmukh. We had the pleasure of looking into his loving face on the 26th of July. We little thought at that time that it was for the last time we were to see him in this world. He was like a patriarch among us, much loved and honored by all true friends of reform and well-wishers of India. He was especially the friend of oppressed Indian womanhood. We looked upon him as a father, friend, and benefactor. He was ever ready to help us with his advice and encourage us with his words of love and hope. Every-

body among the advanced and educated people of this country thinks that India has lost a precious gem from her crown. We deeply sympathize with his sons and daughters in their great loss, and feel that we have lost a true and noble friend.

My dear friends, Professor Max Müller and Mrs. Somerset of England, and the Sisters of Wantage, and many other English ladies, have taken the warmest interest in this school, and have aided us in various ways. Professor Max Müller sent £10, and Mrs. Somerset collected £50 for our school. Some good Hindu gentlemen, of Poona, Baroda, and several other places, have sent contributions which have amounted to nearly five hundred rupees. Miss Peckover and Mrs. Ellis together have sent nearly three hundred and fifty rupees. Our good friend, Mr. Dyer, editor of the *Bombay Guardian*, has interested several English ladies and gentlemen in our work, who have sent about one hundred rupees for the school. All these good friends have my most grateful thanks for the help they have given us.

I must again thank you all most gratefully, on behalf of the Shâradâ Sadana, for all your generous kindness and hearty, unselfish love. God bless you, dear friends; and may this New Year be a very happy and blessed one to you all.

Respectfully yours,

RAMABAI.

SHÂRADÂ SADANA, POONA, Jan. 27, 1893.

Since this report was written, another child-widow has entered the school, making the number of pupils *fifty*.

J. W. A.

TIME-TABLE, SHÂRADÂ SADANA.

6 to 7 A.M.	Bathing, dressing, and doing their own work.
7 to 8 A.M.	Household work.
8 to 9 A.M.	Preparation of lessons or singing.
9 to 9.30 A.M.	Breakfast.
9.30 to 10 A.M.	Cleaning plates, cups, etc.
10 A.M. to 1.30 P.M.	School.
1.30 to 2 P.M.	Recess and mid-day meal.
2 to 3 P.M.	School.
3 to 4 P.M.	Needlework.
4 to 5 P.M.	Kindergarten training.
5 to 6 P.M.	Gardening and other exercise.
6 to 7 P.M.	Supper.
7 to 7.30 P.M.	Recreation.
7.30 to 9 P.M.	Preparation of lessons.
9 to 9.30 P.M.	Recreation.
9.30 P.M. to 6 A.M.	Sleep.

NOTE.

All the little girls and invalids, if there be any, have milk to drink at seven in the morning. All girls have one pint, and weak ones one and a half pints of milk to drink, besides three good meals. No tea or coffee is allowed. Every one is taught to keep regular habits, to be temperate in every respect, to keep her person and the place she lives in neat, to dress neatly and decently, to be economic and industrious, to respect manual labor and not to neglect intellectual pursuits, to be helpful to her neighbor, obliging, and willing to do her duty, to be polite and dignified in her bearings.

On Saturdays we have school in the morning from 7.30 to 10.30, and the rest of the day is spent in house-cleaning, washing, etc., and recreation.

LETTERS FROM INDIA.

SANIGAMÂSRAMA, POONA, Jan. 27, 1893.

MRS. ANDREWS, CHAIRMAN OF THE BOARD OF RAMABAI
ASSOCIATION :

Dear Madam,—I went to see the Shâradâ Sadana yesterday, and was extremely glad to find that my gifted countrywoman, Punditâ Ramabai, who conceived the idea of opening a widows' home here, and succeeded by her great powers in winning your sympathy for the cause, was developing and carrying out her idea with her usual energy and perseverance. The arrangements are excellent, and everything in and about the house is clean and in its proper place. The harmonious mixture of Hindu and European ideas of house-keeping that I observed there was very pleasing to me. The number of widows has increased to thirty-eight, and they are well taken care of and educated. The Punditâ is now building another house within the premises for accommodating the school, as the rooms now occupied by it are required to meet the increasing wants of the institution. The feeling with which I returned from the house yesterday was that Pundita Ramabai had been doing a great deal of good with your generous help.

Yours faithfully,

R. G. BHANDARKAR.

30 CIVIL LINES, POONA, Jan. 27, 1893.

My dear Mrs. Andrews,—I have long been wishing to write to you; but work has been pressing, and time limited. I was very pleased to have your very kind letter,—so long ago now that I do not like to refer to the date. However, I

hope you will kindly forgive me, and allow me, though late, to offer you my best wishes for the new year. I trust it may be one of rich blessing and great happiness to you.

I often see our friend, the Pundita Ramabai. We are near neighbors now, and within easy reach of each other. The more I see of her noble work, the more I am convinced of its importance and sterling worth. I wish you could just peep in upon her and her happy family of girl-widows, as I do so often, and see those once down-trodden, miserable beings converted into happy, bright, intelligent young girls, with the light of love and freedom shining in their eyes, where once only fear, shrinking, and misery were seen. If you could hear their shouts of happy, girlish laughter when at their play, or see them earnestly bending over their lessons, or learning to sing, or sitting down to a wholesome and sufficient meal in pleasant surroundings, and if you could know *from what they have been rescued*, you would agree with me that *no* money spent on them can be considered too much.

The Punditabai has now thirty-eight *bona fide* widows, besides eleven, I think, who are unmarried girls. Of the above, thirty-seven are Brahmins, and all the rest of good caste. To me these figures speak eloquently of the estimation in which the institution is beginning to be held, for I know how difficult it is to get even one! I have no doubt that now the numbers will increase and the work prosper more than it has hitherto done.

Punditabai is going the right way to work in making them useful and happy. The government school schedule defines the curriculum of studies; but, beyond this, she is training them to be thrifty, tidy, helpful, and energetic. I was delighted to find that they cook by turns, give out the stores for the day, keep accounts, sweep, clean, wash, etc., besides preparing their lessons for school. It is a liberal education in the *true sense* of the term. I have been over the premises again and again, and have been struck by the charming cleanliness, neatness, and order that prevail throughout.

Such surroundings *must* elevate the character of these dear Hindu widows. It cannot fail to refine their minds. The Punditabai seems to have done all that thought and care could suggest for the comfort and well-being of her charges. No description, however full, can adequately express what these girl widows are here receiving. Their cooking, sleeping, bathing arrangements, etc., are all that can be desired by the most exacting and orthodox Hindu. Everything seems to be done in such a methodical manner. I find that the elder girls take it by turns to dispense medicines when any of their number are ill, and to nurse the sick ones. They are all taught to do something, even the little ones. I am sure that with God's blessing she will succeed in educating these girls, so that they will become useful members of society, either in the medical profession or as teachers, housekeepers, or nurses, instead of being as they would be, a burden to their friends. After school they go into the garden, and find healthful exercise in digging, planting, or watering: a wall and high fence shield them from the public gaze. Then I have seen the Pundita, in her white robes, with her maidens round her, giving a lesson in botany in the garden; and I am sure she feels more than repaid by their earnest attention and awakening intelligence. I cannot too strongly emphasize the necessity of providing her with more room for her pupils. The accommodation she has is barely sufficient; and, unless she has a separate house for the day-school, she will not be able to carry out her excellent system. As it is, the girls sleep too closely together for health and convenience; and, should she get more pupils, as is very likely, it will be unwholesome to crowd them together in the space at her disposal. It seems to me to be not only desirable, but absolutely necessary for her work to have the new building, which she has begun, finished, and that very soon; for it would be a pity if she had to refuse any widows for want of room. I should like to go on writing; but I must desist now, lest I weary you. I cannot help feeling grateful to your dear people for all the help you are giving to this

good work. Many in this land will arise and call you blessed. You are wiping the widows' tears, and making life bright for many a sad and hopeless heart. May God bless and reward you a hundred-fold !

With kindest regards, believe me, dear Mrs. Andrews,

Sincerely yours,

F. SORABJI.

SHÂRADÂ SADANA, Jan. 27, 1893.

Our dear Friends,— We have not written a letter to you for five months. The last letter which we received from you was in April. I think you would be very glad if I tell you the news which happened since August. Last year there were only forty girls, but now there are forty-nine girls in this school.

Out of eight new young widows, three have each a daughter. Two of these girls are about three or four years old, and the third is two years old ; and they have much improved in the short time since they came, for then they cried much, and were so obstinate, and would not allow their mothers to leave them for the purpose of attending school. The change is so great now that not only do they allow their mothers to come to school, but they only too often accompany them.

If the school goes on as it is at present, I think hereafter there will be a great change among our Hindu country people who don't like our school now, but will like it in the future ; and I am sure it will happen so, because at first, when this school opened, most of our people did not like it at all, but now some of them who did not like our school at first come to see it, and are pleased with it, and say to Punditabai, "It will be very nice for India if you open another school for widows."

I am very glad to tell you that all of us are improving in everything, and are trying to do our best and act more kindly toward each other than before. Sometimes when we

get angry and do not agree in helping each other, we stop for a little while, and think the matter over, and say to the one with whom we had been angry, "Please excuse me," and then say to ourselves: "Why should not we help each other, when our American friends are helping us, though they are foreign people and have not seen us? Why, then, should we not help our own country people?" All such thoughts come into our minds for doing good, because you have set us such a good example in helping us, which makes us feel we ought to help one another.

I think the cause of all the comforts which I have been enjoying in the Shâradâ Sadana is through your kindness and that of Ramabai. I do not know how to express my feelings about yours and Pundita's kindness. Though I am not able to do it as fully as I wish, yet I hope God will reward and bless you and Pundita, and also your country. I wish to write you more, but words fail me. So I will close this letter with the wish that God will prosper you in all your undertakings, as He will our efforts to do right. With much love and all best wishes for the new year. All the girls thank you for your kindness and send their best love.

I remain your loving, dutiful, and grateful

CHANDRABAI DEVRUCKAR.

SHÂRADÂ SADANA, Jan. 27, 1893.

Respected Friends,—On the 19th of January Punditabai told us to write a letter to you. I wish to write to you everything which happened since last year, but I don't know how to write in English.

I have been in Shâradâ Sadana about two years. When I came here, I knew only a few pages of the first English book; but now I am studying in the third English standard. I came here to learn the kindergarten system, but there is a great need of knowing English with it. So I am learning the English language.

I wonder why the American people are so very kind and

generous to us, though they have not seen us ; and it is not only that, but also our dear Pundita is following your example. She often tells us how you helped her when she went to your country, and teaches us to act like you and be kind to each other.

I am very glad to tell you that some of us are trying to do our best and be useful to each other. As nearly fifty girls came into this school during four years, I think there will be one hundred and twenty-five widows in ten years. If one lady's brave efforts, and your help of money, civilize one hundred and twenty-five women, they will in their turn, at the end of ten years more, teach 15,625 women to show kindness. And in this way the whole country will be civilized.

Thank you all for doing so much for us. We are very happy here, and think of you and your goodness every day. Accept my love and gratitude, and may this new year be a happy one to you.

I remain your loving and dutiful

KASHIBAI GOKHALE.

SHÂRADÂ SADANA, POONA, Jan. 27, 1893.

Dear American Friends,—About a year has passed since I sent you a letter. Our dear Ramabai expressed her wish for us to write you a letter. You helped us so kindly, not only with your words, but with your labors and money, for which we are thankful to you. We are in our new house, which is far more comfortable than the old one. There are many flowering trees in our garden, and they have different kinds of flowers. And there is a fountain, too. Our house is surrounded with a stone wall. There is a dormitory with an upper story. Some girls sleep upstairs, and some downstairs. When we stand on the top of the gallery of the new dormitory, we can see the lovely scenery which surrounds Poona. In the evening, by way of taking exercise, we have to draw water from the well and to work in the garden. I

have been here three years. When I came here, I could only read Marathi a very little. Now I am in the Marathi fifth and English third standard. I hope to learn a great deal. I hope God will satisfy my desire about learning. I am very sorry that you are far from us. When some American comes here to see our school, my thoughts are always with you ; and I think, this is one individual of the nation which helps us. Before I came here, I had not hope that I should be able to write an English letter to you and receive letters from you ; but I am glad I can do it now. I cannot write very much, but I will try to write it well.

I thank you for all your kindness to me, an unfortunate little widow, and pray to God that he may bless you.

With much love, I remain yours sincerely,

KASHI DAVDHUR.

ADDRESS OF THE PRESIDENT, Rev. E. E. HALE, D.D.

I should be very sorry not to say a single word, before introducing other speakers, of what that East India paper called "this unique institution." Certainly it is unique; and certainly its success, which has been culminating in these five years, is one of the marvels—I have a right to say one of the miracles—of the end of the nineteenth century. One of the miracles, because, visibly, it is one of the marvels wrought by the divine spirit, and by the ever-present and constant help of the good God who is in all history.

Marvellous that there should be such a woman at all; that from such a condition of things in India there should start up this extraordinary flower, as you would say, of a high civilization, this remarkable woman, who, from her very training, was compelled to look in the face this extraordinary, this disgusting, this difficult question which everybody else refused to look at: a question so difficult, so extraordinary, that you meet plenty of people who tell you that it is not possible that there should be any such question,—many people who tell you that you are all mistaken. This little woman appears in the midst of it, and she highly determines that a reform shall be carried through.

Now, we all of us determine on reforms. We all wake up in the morning, and say so-and-so shall be better next week than it was yesterday. But it does not happen to all of us to have forced upon our attention a reform which must be started full fledged, or not go forward at all. This thing could not be started by inches: it was one of those ships which must not be launched when only the bow has been

built: it must be all built, or nothing could be done. You must have something strong enough to make a distinct impact against that stupid, dead combination which we call Hindu society. It was impossible for this little woman to walk out into the street of Calcutta and begin: it must be done on a very considerable scale or not at all. Then, I say, it is one of the marvels and miracles that such a woman as that, simply because she is possessed by an idea, without a sixpence with which to carry it forward, appears in this community. Just as in the Peruvian mythology you are told that the Manco Capac, who was to establish the institutions of Peru, appeared on the side of a mountain, there appears this little woman, who is determined to do this thing. There is no person in this room who, if he had met her the day she began upon it, would not have said that it was the most preposterous scheme that ever was proposed, and that she had better go into the practice of medicine or of law or to work as a teacher, but that she had better give this up. I dare say a great many people did say so; I said so myself, I rather think. But she did not mind the suggestion any more than a duck minds a drop of water on its back; she simply said, "This thing is to be done."

And she went here and there, and to this person and that person, and brought together, simply as the "Ramabai Association," these circles, brought together this very considerable sum of money, and made those people promise that for ten years they would pay so much money steadily down towards the maintenance of this school on the other side of the world. In the face of all the prejudices that people have about charity's beginning at home and ending at home, too; in the face of ridicule about Mrs. Jellyby and Borriboola-Gha; in the face of the prejudice of the whole English government; in the face, let me say, of the prejudices of every missionary board; in the face of the prejudice of the whole Hindu civilization; this little woman piled up this sum of money. That alone is a miracle.

And then, this little woman, who has had this remarkable

success with audiences, who has had the wit to think out this combination of circles which work together so well,—she goes back to India. The chances, I venture to say, from my experience of men and women, are ninety-nine out of a hundred that she would have wasted the whole of her money. There are very excellent people, who can do something of what she has done thus far in my story, who have not the slightest executive capacity; and it ought to be said that most people who talk well, as she does, are singularly destitute of the power of working well. And this is another very notable point: the gift of teaching, the gift of education, is one of the rarest things known to the world. Mr. Lowell said, and said truly, at the quarter-millennial anniversary, “Harvard, in two hundred and fifty years, has trained no great educator, for we imported Agassiz.” But here, this wonderful little woman, who has roused the whole country, and has raised this sum of money, and has organized all this thing, goes out there and proves to be a first-rate educator. And she proves to be a first-rate buyer of lumber, and a first-rate person to deal with contractors, and a first-rate person to get along with quarrelsome people, minding little about their quarrels, but going on in the even tenor of her way.

And miracle number three is a thing which has taken me wholly by surprise. I think I know the American people tolerably well; for I have studied them now for sixty odd years,—some of them very odd years. And I said, “Now the pull will be to make people come up to their annual contributions, year in and year out.” In the first place, a good many people die: they don’t mean to die, but they do die; and people who have said that they will give so much a year for ten years, never leave it in their wills. Then I thought you would hear that at Tombigbee the circle had gone to glory, and that the lady who started the circle at New Ehrenberg had herself become a missionary to Alaska, and that the circle had been forgotten; and that, when you rang Mrs. Cadwallader Jones’s door-bell, and said, “I’ll thank you for your contribution to the Ramabai Association,” you would be told,

"Mrs. Cadwallader Jones is dead, and the house has been sold to another person, and we will thank you to go on your way." Instead of which, it has proved that the number of circles is constantly enlarging, and that their subscriptions are constantly enlarging too. That I call miracle number three. I think it is a most extraordinary thing that the loyalty and steadiness of people has increased, instead of diminishing, as this great work goes on.

And now I want to say, with perfect reverence, that it is one of the signs of God's presence in this enterprise. I think there is but one definite sign of God's presence given in the New Testament, and that is that where we "will and do God's good pleasure" God is present with us. Here has been will, and here has been the act; and the two have worked together right along. I think that the living God means that this thing shall go through, and that therefore it moves right on, wholly irrespective of obstacles.

I never wonder when I see so many people here; it is the most interesting thing, undoubtedly, which happens in Boston. It appeals to people who believe in education; it appeals to people who have confidence in God's presence and support; it appeals to those persons who do not want to be circumscribed in their duties by the size of the house in which one lives, or the size of the church in which one worships, or by the size of the town in which one is taxed. There are people who like to feel that they are citizens of the world, and that on the other side of the world there are persons with whom they are in relation; to those persons Ramabai and her cause appeals. It appeals to persons who are curious about the solution by education of the great social problems which nothing else can solve. The English government has not solved this by government: the missionaries have not solved it by sectarianism in religion; here comes along this little woman, and says, "Trust me; I will solve it by educating the lives of these people"; and for five years she has certainly been going about with a very visible success. I was myself much interested by that bit of mathe-

matics in one of the letters : it sounded to me a little like "ten times one is ten," in which I firmly believe. That little woman has found out that truth, and that is the way in which this cause is going to succeed.

General Armstrong, perhaps the greatest educator now living in this country, has always said that the business of the Hampton School is to create a class among the blacks,—a class of people every man of whom and every woman of whom shall be interested in the education of the blacks. This little woman is creating a class of women in India every blessed one of whom shall be interested in the education of child-widows.

ADDRESS OF Hon. A. H. RICE, CHAIRMAN OF THE TRUSTEES.

I most heartily concur in the words of commendation and eulogy which the President of our Association has given to Ramabai. She is, indeed, a remarkable woman, both in her endowments and in her attainments. I do not recall any woman who has conceived of a scheme at once so grand and so beneficent as hers. The rescue of a class of her own countrywomen or children from a fate at once revolting and oppressive is a purpose which could arise only in a mind most unselfish, and which is broad and humanitarian and benevolent in its essentials; but even this conception would be but an amiable quality if without the courage to give it efficiency and reality. Ramabai possesses both this power to originate and the courage to undertake the accomplishment of her plan. Perhaps we should not think it so very remarkable if a person bred in the focus of civilization, with its wealth of institutions and culture and Christian inspiration, should conceive of a scheme for relieving a helpless and destitute class; but here is a woman without any such environment, who, out of the soul-heat of her own nature, becomes enthusiastic in her undertaking, and, with a courage so salient that it stops at no difficulties however formidable they may be, appeals to the human race to rally to its support. Amidst the jealousies of castes and the obduracy of Oriental traditions, she has "triumphed gloriously," and sets before us the results thus far of her labors; not, to be sure, completed, but in such measure of success as enables us to see both the grandeur of her undertaking and its practicability.

In the beginning it was her inspiring and persuasive advocacy that enlisted our sympathy and co-operation, but now the institution itself will be its strongest advocate. Her work has not wholly escaped the sharpness of criticism in these days ; and perhaps we ought to be thankful it has not, because that enables us to see the weight of objection which English-speaking people can bring against it and the basis upon which adverse criticism rests. The critics do not say that her labors are in any respect immoral or degrading ; on the contrary, that they are instructive, helpful, and benevolent, but that they are too much confined to the physical comfort of the child-widows and do not grasp the depths of their spiritual natures. Whether deliverance from great hardship and life-long degradation is likely to inspire the gratitude of the victim conscious of deliverance or not, need hardly be discussed ; neither need the quality of gratitude, as being something superior to a mere sentiment of moral virtue. Loving outflow of gratitude to our fellow-beings for their kindly offices and to God, as the acknowledged Author and Inspirer of those offices, is of the very essence of religion, and, if it does no more, will surely show "the way into the kingdom of heaven."

But who is, presumably, a better judge of the *best* way to deal with the Hindus than Ramabai herself, born and bred among them? She is a Christian woman, actuated in this work by Christian principles and impulses ; and we may well be thankful that in an enterprise of this character we have the leadership of such wisdom and experience as hers.

The late Mr. Adinori Mori, Japanese Ambassador at Washington, a scholar as well as a statesman, was called home to Japan, after a limited period of service in this country, to become Minister of Public Instruction in Japan,—this probably because of his own erudition and because of his large acquaintance with the manners and customs and with the literature of the "Western Nations," as the Japanese designate Europe and America.

Mr. Mori carefully studied the educational systems and

processes of this country by way of preparation for his prospective work. In the course of conversation he once told me what seemed a romantic story of the posthumous influence of the character and life of George Washington. It seems that Washington was at first considered among these Orientals as a kind of ideal or mythical person; but later on, when he was known to be a real personage, they conceived the highest estimate, not only of his own character, but of the people from among whom such a personality could arise. This was followed by an emulation so enthusiastic as to shake to their foundations the ancient dynasties of the empire. Mr. Mori's plan for educating the Japanese people was to require in *all* Japanese schools the study of the English alphabet, in the *higher* schools the study of the common English branches taught in our grammar schools,—all this in the Japanese schools and without prejudice to the study of the Japanese language; and in the colleges that the courses of study during the last two years should be wholly in English. This would obviate the necessity of translating the whole volume of English literature into the Japanese language, and also avoid the difficulty of enlarging the meagre vocabulary of the Japanese language by the addition of new words necessary to express the English equivalents, thereby making substantially a new vocabulary for the Japanese themselves. Mr. Mori would consider no people educated, in these times, who was unacquainted with what is treasured up and described in the English language. But the Bible is the foundation of the religion of the English-speaking people, the embodiment of Christianity. Mr. Mori was not himself a professing Christian; but he saw that the course he proposed would inevitably make the Japanese people well acquainted with the Bible in the course of a generation, and the probability that through this instrumentality, with or without supplements, they would ultimately become a Christian people. This may be taken as an example of the ways in which the Divine Providence works in the affairs of men. Some other course of proceed-

ing by Mr. Mori might have utterly thwarted the best and most conscientious efforts, and even cost him his life prematurely, as there is no doubt it did ultimately; but the progress of the Japanese Empire will be a lasting monument to his enlightened zeal and labors on its behalf. We must trust Ramabai absolutely, as the instrument of the Divine Providence in working out in the best possible manner this great and beneficent enterprise among her people.

LETTERS FROM VICE-PRESIDENTS.

THE COTTAGE, REIGATE, March 3, 1893.

My dear Friend,—I grieve for the great loss the world has met with in the going forth of Phillips Brooks ; but it is selfish to look thus upon his translation to other worlds, for he is doubtless doing valiant service where he is more needed even than here with us.

Miss Powar, an accomplished Hindu whom you doubtless know, is one of Ramabai's nearest friends, and has been to see me and Lady Henry ; and we each agreed to support one Hindu widow in the school. She asked us to do so for one year, but I think we shall "right along." Is it not a token of good that our little heroine has now fifty child-widows in her school? I am going to send her books, papers, and all the helps I can. Whenever the opportunity comes, I am "putting in an hour" for her sacred enterprise. In my own town the Ramabai circle has been resuscitated. I told some of my friends I could not consent to live there if we did not show any symptom of our fellowship with the great heart and wonderful brain of the little Brahmin woman on the other side the earth. This letter is hurried off to catch the Saturday mail, and carries love and blessings from Lady Henry Somerset and me. I am

Yours, with sisterly regard, and great hopes for the Poona enterprise,

FRANCES E. WILLARD.

OLD SOUTH PARSONAGE, BOYLSTON ST.,

BOSTON, March 10, 1893.

My dear Mrs. Andrews,—I regret exceedingly that I shall be unable to be present at the annual meeting of the Ramabai Association to-morrow.

I send you, however, the congratulations that I should like to bring over the successful work of the year and the bright-

ening outlook for the future. More and more the wonderful woman who represents us in the great work of education among the women of India seems to me to merit the confidence, admiration, and gratitude of all good people. Her purpose is such as should win our increasing sympathy, her devotion and wisdom such as should engage our deepened loyalty and our more enthusiastic support. It is only once in a century that earnest people have the privilege of being led in noble educational enterprise by one so rarely endowed and of such gracious spirit as Pundita Ramabai. To me the whole work is hopeful, beautiful, and sure of the best results because she is at the head of it all. The appeal of a wise, exalted, and gracious personality is always strong ; and here it should be irresistible.

Very truly yours,

GEORGE A. GORDON.

56 WILLOW ST., BROOKLYN,

March 4, 1893.

My dear Mrs. Andrews,— I am very sorry that it is impossible for me to be with you at your annual meeting. I shall be, at the time you are in session, on the train returning from Alabama, where I go next week to attend the dedication of a Bible school for colored preachers. I wish I might be with you, both to bear my testimony— though it is quite needless — to Ramabai's Christian character and work, and to the wisdom of the Association in their dealing with the troublesome and perplexing questions which have presented themselves during the last year. I am sure, too, that your meeting will tenderly remember Phillips Brooks and his strong interest in this work ; and it would be pleasant to share with you in the spontaneous tributes to his memory to which this meeting will certainly give rise. Let us all remember that the departure of such a man lays on each of us an added duty, that by our combined life we may do something to make up for the life which has been taken from us.

Yours very sincerely,

LYMAN ABBOTT.

BY-LAWS.

ARTICLE I. The members of this Association shall be such persons as shall pledge themselves to the payment of not less than one dollar per year for a period of ten years. The annual payment of one hundred dollars for ten years shall constitute a scholarship. Every member shall be entitled to vote at the annual meeting.

ART. II. The various Ramabai Circles which have been or may be formed throughout the country may become branches of this Association. Any member of such branches, pledging the payment of not less than one dollar per year for ten years, shall be a member of this Association, and shall be entitled to vote at the annual meeting.

ART. III. The officers of this Association shall consist of a President, not less than three Vice-Presidents, a Treasurer, a Recording Secretary, a Corresponding Secretary, a Board of not less than seven Trustees, an Executive Committee consisting of not less than seven persons, and an Advisory Board of three members in India. All said officers shall be elected at the annual meeting, and shall hold their offices until others are elected and qualified in their stead. Any vacancies occurring in any of the offices of this Association may be filled by the Executive Committee.

ART. IV. The Board of Trustees shall manage and control all the property and affairs of the Association.

ART. V. The annual meeting of the Association shall be held in March of each year at such time and place in Boston, Mass., as the President shall appoint.

ART. VI. The Board of Trustees shall meet semi-annually at such time and place as its Chairman shall appoint. The Executive Committee shall meet monthly at such time and place as its Chairman shall appoint. This Committee shall attend to all the business details of the Association, and report to the Board of Trustees as often as such Board shall direct. It shall also make an annual report to the Association. Special meetings of the Board of Trustees or of the Executive Committee may be called by their respective Chairmen, when necessary.

ART. VII. The Advisory Board shall report to the Trustees upon such matters as may seem to them important, and upon such special matters as may be referred to them by the Association or by the Board of Trustees or by the Executive Committee.

ART. VIII. These By-laws may be amended at the annual meeting of the Association or at any meeting called for the purpose, by a two-thirds vote of the members present and voting.

